Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL VI. BOSTON, SATURDAY, SEPTEMBER 15, 1827. NO. 37.

RELIGIOUS INTELLIGENCE.

Onedia and Troy Revivals.

In the account which we gave last week of the great religious excitements which, sometime since, prevailed in Oneida county, New-York, we made large extracts from the *Christian Examiner*. We give now a continuation of extracts from that work, on the same subject.

Pungent preaching, however, does not appear to have been in so much favor with the instigators of these disturbances, as another expedient termed by them 'agonizing prayer,' or 'the prayer of faith,' particularly when made 'for a definite object.' The reflections on this subject in the calm Review, are temperate, judicious, and edifying.

'A sermon must in ordinary hands always be more or less of a preceptive and didactic nature, and cannot be struck out, as it were, at a single heat. Brief ejaculatory exhortations are a species of address more within the compass of every man who feels himself moved to instruct his fellow men in their religious course, and can be made to bear more directly upon the feelings and passions either of individuals or of multitudes.—But it is through the medium of prayer that the devotional mind catches its highest inspirations, and "kindling as it goes" soon becomes with an enthusiastic, a designing, or an unregulated mind, both the cause and the effect of that effervescence of the soul, which consumes in its fires every vestige of reason and reflection, and prostrates like a whirlwind the fairest monuments in its sweep. And it has accordingly been through the use, or rather *misuse*, of this high and solemn exercise of the mind, that the character of this work and of its indiscreet agents has been most strikingly, and in many instances, lamentably displayed. Credulity itself would scarcely credit many of the well known instances, both in matter and manner, of extravagant, and even profane and ludicrous perversion of this sacred exercise, which have occurred in the public and private ministrations of this sublimated school. "The Prayer of Faith" is the favorite term by which it has been characterised and distinguished, and to be able to attain to it seems at once to have been the object of the highest aspirations and sure warrant for expecting the attainment of its every petition. From this unauthorised, strange, and novel doctrine, has naturally grown both the excessive vehemence, and *the individuality* by which these exercises have been peculiarly distinguished in the course of this work, which are frequently alluded to with so much commendation in the history of it lately given, and which is called "praying for a definite object." It need hardly be remarked how delicate an attempt, even in skilful and well disciplined hands, is such a personal application of an address to the Majesty of heaven and earth in behalf of our fellow mortals, whose characters, whose frailties and whose religious affections are best known and only known to an all-seeing Judge. What a perilous and hazardous attempt must it then be in the hands of a clumsy novice, or a designing agitator, heated with the fumes of enthusiasm, or soured with the obstacles of opposition, which at times question his fallibility or obstruct his progress. And it is from aspirants like these—

"From skulls that cannot teach and will not learn—"

that we have habitually been accustomed to hear villages, streets, houses, and individuals singled out by name, and held up to the surrounding audience as a spectacle to be operated upon by the rough cleaver of a coarse operator, until the unhappy subject of it was either driven by resentment into a passionate opposition to the whole system, or by fear and perplexity driven into the system itself, by a blind surrender of all the reasoning faculties of his mind.'—*Calm Review*, pp. 14, 15.

In a note subjoined, the writer observes further:

'The exploded and irrational notion of the miraculous interposition of the Deity in answer to prayers "for a definite object," appears also to be meeting with considerable countenance with the high Calvinists in some other parts of our country, in relation even to temporal blessings. Thus in a late Boston Recorder, in a narrative of the life and religious experience of a Miss Colman, lately deceased, it is stated, without any question of the fact, that "at the age of twelve years she was afflicted with a distressing disease in her throat, which nearly caused her death. At this time she was the subject of extreme and distressing temptation. She, however, gave herself steadily to prayer, and her tending physicians declared that the complaint left her suddenly, and apparently in answer to prayer." We have heard it stated upon what, in any other case, would be deemed credible authority, that such was the faith of certain good women in the north part of the county, in the prayers of the Rev. Mr. N. when "agonizingly brought to bear upon "a definite object," that they "had no doubt of the conversion of any particular individual whom he should select and pray for with his utmost earnestness, laying" (as he is wont to do in a recumbent posture) "upon his belly!" Is there any thing more irrational than these suppositions, in the so much ridiculed statements, which were circulated a year or two since, of the miraculous cures said to have been performed, both in Europe and this country, through the ministrations, masses, and prayers of * * Prince Hohenloe? And yet there is probably not a single believer in the first-mentioned special interpositions, who would not reject at once with utter incredulity, and even with horror, the belief in the bare possibility of the latter, though certainly sustained by much more plausible and imposing evidence of their reality.'—*Calm Review*, p. 16.

On this topic we hardly know how to proceed. Even the abuses of prayer, the most affecting and sublime act of man, are not to be treated with levity, or spoken of contemptuously. It must have a bad effect to connect ludicrous associations with this service; and we are sure it cannot give more pain to any of our readers, than it does to us, to dwell on the errors and excesses by which it has been degraded and profaned. On the other hand, were we to pass over in silence the disgusting and shocking details that follow, we should be unfaithful to the opportunity afforded of demonstrating the legitimate results of that system, which would make a revival of religion to depend on exciting the passions, and not on enlightening the understanding.

'After Mr. Finney had got a "revival" well a going in Governieur, in St. Lawrence county, in 1825, he had a call, and went to De Kalb, staid a few weeks, and returned to Governeur. On being asked by his friends how the "Revival" went on in De Kalb, he said "they were very cold.—When the old church members attempted to pray, they appeared as if they were thinking about swapping horses." He said "our young converts in Governeur will pray down a kingdom, sooner than the old church members will pray an old hen off her nest." Are these, too, some of the "pointed arguments and strong language, which solemnly and powerfully impress the higher as well as the lower classes" in Utica? Rev. Mr. Nash (then with Mr. Finney in the work) could often be heard half a mile when alone in secret prayer; and so conducted his prayers, that some of their converts believed and contended, that he could and had prayed his horse from one pasture into another.'—*Bunker Hill Contest*, p. 65.

The same superstition prevailed also at Troy.

'Among other novel doctrines which were added to their creed, was a notion that the *prayer of faith* would be heard and infallibly answered; or that every thing asked for in a prayer made in a certain frame of mind, would immediately be granted. We will not insult the understandings of our readers, by attempting to prove the absurdity of such a belief, but we shall give them an opportunity of seeing to what improprieties it drove at least one of its advocates. He called at the store of a gentleman, and asked him if he ever prayed, if he ever made the prayer of faith?—The reply was, if we have been correctly informed, that he never had, and indeed that he did not know the nature of such a prayer. His ghostly friend then explained it to him, and told him that if he would retire to some secret room with him, he would give him a specimen of it, and that he would then soon become himself a witness of its efficacy. This proposal was assented to, and they both withdrew to another apartment, where a prayer of an hour and a half's duration was offered up, and very patiently heard by the attentive auditor, whose conviction and conversion were the principal objects of the petition. The result, however, was never such as to induce him to have that confidence in the prayer of faith which had been anticipated.'—*Brief Account*, p. 18.

It appears, indeed, to have been a common practice, at their conference and prayer meetings, to mention individuals by name in their prayers, and call down fire from heaven on them and their families, if they continued their opposition to the 'great work.' We shall give but one case of this description, the prayer respecting Col. A. G. Mappa, though this is one which speaks volumes; premising only that affidavits of persons present on the occasion are published in the Letter to the Presbytery, which prove, 'that Mr. Perkins has not, in his Bunker Hill Contest, exaggerated this prayer, but has come short in their opinion.'* In a letter to the Rev. Nathaniel S. Smith, who made the prayer now under consideration, the writer says:

'Sir, I shall state facts that you will not deny—1st, that on the 23d ult. in the town of Trenton, at the house of the Rev. Oliver Wetmore, the pastor of the Presbyterian Church in that place, in public conference and prayer meeting, you exhorted a large assembly to name and distinguish individuals, "as they do in Utica," and wrestle with God, for their conviction, and afterwards named an individual whose hoary head had been whitened with three-score and ten years, and who has long been a professor of the Christian religion, constant and regular in his attendance at the house of public worship, and the ordinances of Christ, and *that* with apparent devotion; of whom, and his house, the virtuous poor, the widow, and fatherless cannot speak without tears of gratitude; whose moral example and precept have contributed more than that of any other man, to preserve the town and village in which he resides, from those excesses of tavern haunting, profanity, and licentiousness of many descriptions, which disgrace many towns and villages. Against such a man you have lifted up your voice to God in public prayer, named, and distinguished him, and called "on God to smite that wicked man, that hardened Pharisee, who stands on an eminence and has embraced a lie, and is leading multitudes that entrench themselves behind him, down to hell. O God, send trouble, anguish, and affliction into his bed-chamber this night, shake his house over him, and cause him to tremble; God Almighty shake him over hell!"'—*Bunker Hill Contest*, pp. 80, 81.

The horror which one feels for such language in prayer to God is changed, however, into unmingled indignation, when we learn that all this is regarded, at least by the leaders, merely as a cunning device, to impose on the ignorant and inexperienced. When Mr. Beman first began to inculcate the 'revival views' of 'the prayer of faith,' we are told, that

'The avowal of this doctrine occasioned much perplexity and uneasiness among that portion of the church members, who still remained rational and orthodox. One of them, Mrs. Brower, sent a request to Wm. M. Bliss, Esq. an elder of the church, to call upon her, and explain the novelty. He complied, and after she had remarked how unscriptural and how contrary to reason it was, he assented to the propriety of her observations; but said that it was supported simply for the purpose of creating a revival; and for that reason solicited her to manifest no opposition to it.'—*Brief Account*, p. 28.

* P. 17.

As another means of effecting their object, the fomenters of these excitements rely much on what are called 'inquiry meetings' and 'anxious meetings.' Speaking of Finney, Mr. Perkins says:

'When he enters a place to get up a "revival," his first step is to institute meetings, styled "meetings of inquiry," nocturnal, and in various parts of the towns. These are the foundations on which he builds the superstructure of his "revivals."—They are free for all of every age, sect, and denomination.

'The thunders of Sinai, the flaming curses of a broken law, the horrors of the pit, and all the epithets of lamentation and despair, are put in requisition by the most consummate skill, to produce consternation and dismay in the minds of those who attend the meetings. Those whose minds are under the dominion of credulity and implicit faith, and who expect religion to come upon them in horrible feelings and great convictions, are soon brought down. In the latter part of these meetings, the question is put generally, "Who wishes to be prayed for to night, or who is willing to give up his soul to God?"

'Many will be found ready to answer in the affirmative, few will be found to negative such a question at such a time. Those who wish to be prayed for, or express a willingness to give up their souls to God, must then kneel. In one of these meetings, after getting several small girls on their knees to be prayed for, Mr. Finney told them, "that if they got up without giving up their hearts to God, their doom would be sealed forever," and some of them did get up, and he then looked up and said, "that he then beheld the angels of God sealing their eternal doom, and that they had sealed it with a great broad seal, and it was laid up not to be opened till the last judgment, and would then be opened and they be doomed to endless wo."'—*Bunker Hill Contest*, p. 57.

After this description, we were not a little surprised to learn that Mr. Finney is not generally as hard and outrageous in these meetings as some of the young theological students, who have become his followers, and endeavor to ape his style and manner.

'The next step in course, in *these* "revivals," is to establish what are termed "anxious meetings." Their name would seem to denote them to be meetings for those, who are anxious for their souls' salvation. The object of these meetings is, to ascertain who are anxious about their spiritual and eternal welfare, to know who have obtained hopes, and to bring hope to the convicted and distressed.

'The prayers and exhortations are somewhat similar to those of the meetings of inquiry. In most cases, in anxious meetings, the saints and sinners are separated and occupy different rooms, when they can be had.

'They are generally, if not always held in the night. The room is darkened, so that persons can only see to walk and discover each other, and the reign of universal silence is interrupted only by now and then a dolorous groan from different parts of the room. The leader or leaders tread softly about as they proceed, whispering to each individual some question or questions, such as "do you love God?" "do you love the Lord Jesus Christ?" "have you made your peace with God?" "or do you wish to do so?" "have you got a hope?" or some other question of this nature, with now and then an interrogation, "don't you think God is here?" "don' you feel awful?"—One was asked, "well Mr. P., what do you think?" God knows my thoughts, said Mr. P.—"I know that; so do I." No sir, said Mr. P., you cannot know my thoughts. "It will not do, Mr. P., to tell a minister of the Gospel that he does not know your thoughts."

'Questions are generally put in a low whisper, and if any one answers aloud, he is requested to speak low.

'In some of these meetings a lad was interrogated, but being intimidated, and fearing he should not answer properly or to satisfaction, was silent. He was forthwith named, and the saints were called upon to pray for Joseph Pride, and prayers were offered for Joseph Pride, that he might be delivered of a dumb devil.'—*Bunker Hill Contest*, pp. 58, 59.

The authors of the Narrative are not entirely satisfied with these accounts; though, as usual, they dare not deny any of the material and express statements, but content themselves with remarking, that one 'would suppose, from this description of these meetings, that going into them was like going into the sepulchres of the dead.'* It seems to have escaped the attention of these gentlemen, that the communications of their own friends, published in the Narrative, corroborate and establish every thing which Mr. Perkins has advanced on this view of the subject. In commenting on what they consider the happy effect of these meetings, they say, 'a death-like stillness reigned', a 'solemn awe, such as I never before witnessed,' 'sometimes there would be a burst of feeling in groans and loud weeping;' 'a number fell, and some were unable to go from the place till morning;' 'compelled to remain, in some instances, agonizing in prayer, till almost the breaking of day.'†

* P. 73. † Pp. 10, 14, 31.

[To be continued.]

MR. CLOUGH'S LETTER.

We have often had occasion to speak of the unworthy arts that are used by the opposers of Unitarian Christianity, to cast an odium on its doctrines and the men who espouse them. All instances of deception, misrepresentation, and violent attack should be held up to public notice, and rebuked in a decided and fearless manner. We have not often been shocked by a more wanton violation, of all that might be expected from a Christian Minister, than that which is brought to our notice, in the follwing letter of Rev. Mr. Clough, a highly respected minister of the Christian denomination. That a body of Christians so exemplary, and manifesting so catholic and amiable a spirit as the Christians, should be called "emissaries of the devil," would strike us with some surprise, had we not, for years past, been repeatedly called to notice and regret similar instances of the unrestrained indulgence of passionate religious resentments, and unchristian enmities.

Letter.

To the Rev. Aaron Perkins, Pastor of the Calvinistic Baptist society in Vandam-street, city of New-York.

Dear Sir,—I am informed by Mr. Thomas Brown, a member of the Christian denomination, that he attended your church last sabbath in the forenoon, and that you, in the course of your sermon, preferred some very heavy charges against the denomination of which I have the honor of being a member. He says that you observed, "There is a sect who have recently risen up amongst us, who call themselves Christians, or Christ-ians. They are a dangerous people. They are the emissaries of the devil,—emissaries of the highest order. They are deists in disguise. The attacks of the devil through the instrumentality of the Christian denomination, are more to be feared and dreaded than through any other means." Mr. Brown has also informed me, that he with some other friends called on you yesterday to obtain an explanation, when you frankly acknowledged that these charges were made by you; that they were not made at random; that they were premeditated and designed; and, furthermore, that they were the true sentiments of your heart. You also stated that you were acquainted with the sentiments of the denomination, that you had had an interview with myself, and that, in the course of the interview, I distinctly maintained "That our blessed Lord was simply a man like Moses," and that I unblushingly denied both the "divinity of his person and mission."—When it was replied that I had advanced no such sentiments to my congregation since I have been in the city, you observed it is highly probable, and intimated that "I believed one thing and preached another."

The charges which you have here preferred are of a very serious and weighty character; they are of the highest and blackest order. Charges similar to those which were preferred against our blessed Lord in the days of his humiliation. His enemies said of him, "He hath a devil," and that "he cast out devils by Beelzebub the prince of the devils." This was in other words to call him the *chief emissary of the devil*. In allusion to which our blessed Lord said to his disciples, "If they have called the master of the house Beelzebub, how much more they of his household." We here see the truth of the declaration of our Lord and Master verified. We, however, do not come forward to express our complaints or fears.—"The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." "Fear them not," said our Lord, "for there is nothing covered, that shall not be revealed; and hid, that shall not be made known. What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops." We are concerned for the cause of truth and righteousness, and not for our personal honor or individual safety.—It is our determination to seek to know the truth, and so far as we know it embrace it and publish it to the world. If, in doing this, our names are to be cast out as evil, and we covered with shame and disgrace, we will cheerfully submit to our fate.

As it respects the interview with myself, to which you have alluded in your conversation with Mr. Brown, I suppose you refer to a conversation which took place between us at Mr. Corning's house in Greenwich-street, some fifteen months since, as this is the only time we ever met. Who first proposed this interview I am not able to say; all I know respecting it is, I was informed by a friend that you were desirous of seeing and conversing with me on the points of difference in our religious sentiments—that, if agreeable, you would meet me at Mr. Corning's house on some convenient evening—that it was desirable no persons should be present except Mr. Corning, the gentleman of the house, and Mr. Zimmerman, a member of your church,—to all of which I consented. I went at the time appointed, but was surprised that on your arrival the rules which had been prescribed were violated, by the introduction of two other members of your church. An apology, however, was offered and accepted for this violation of the stipulated rules, and we entered upon conversation. In the onset, you observed that you were desirous of proposing a number of questions for me to answer; after which you would answer any questions I thought proper to propose respecting your views of divine truth.—To which arrangement I assented. You then requested me to give my views respecting the person of Jesus Christ, which I readily did. You then commenced your course of questions, affording me an opportunity of giving my answers as you passed along.—Your questions and my answers took up no less time than the space of five hours. After which you expressed a readiness to hear any questions I might propose respecting your sentiments. I then proposed but two questions, neither of which you answered.—Instead of answering the questions, you began to hunt for your *wrapper* of mystery, in which you shrouded your doctrine, lest by answering the questions its deformity should be exposed. The evening being far spent, and discovering farther conversation was likely to be useless, I thought it expedient to bring the interview to a close.

Little did I think, sir, when we parted that evening, you would ever assert I maintained "that our blessed Lord was a mere man like Moses," and that I denied the "divinity of his person and mission." No, sir; neither of these positions did I assert that night, nor did I ever assert them, neither do I believe them. From first to last, in private and in public, in the pulpit and out of it, I have ever maintained that Jesus Christ, in the perfection of his nature and moral dignity of his person, was super-human and super-angelic—that he was the Son of God, the Son of God in a sense peculiar to himself, the Son of God in the highest sense in which it is possible for God to have a Son;—that he possessed every moral perfection;—*that he was the brightness of the Father's glory, and the express image of his person.* I, therefore, believe in the "divinity of his mission;"—that he was the divinely commissioned and inspired messenger of God, who was sent to be the Saviour and Redeemer of the world. These being my sentiments respecting the person and character of my blessed Lord, in whom I put all my trust, and through whom I hope to be saved, how must I be shocked to hear them so grossly misrepresented, and myself denounced as an emissary of the devil, an emissary of the most dangerous character; and my own members informed that I disguise my real sentiments, and by cunning and craft am leading them down to hell, members too, who were desirous of being present at the interview which I had with you, that they might be able to judge for themselves respecting the truth or falsehood of our sentiments, but were excluded by your particular request. What could be your object in requesting a *private* interview with me? Why exclude my brethren? Why not expose me, if I am an emissary of the devil, to their face? Why all this manœuvring behind the curtain? Do these things carry upon the face of them that openness and frankness becoming the minister of the gospel, or a humble inquirer after truth?

The Christian denomination, against whom your charges were preferred, separated in New-England from the Calvinistic Baptist, the denomination of which you are a member. Perhaps this consideration accounts, at least in part, for the strong prejudices which are entertained by yourself, and some of your brethren, against us. Although a separation has taken place, yet we still maintain all those sentiments which have ever been considered peculiar to the Baptists. When the separation took place, we only rejected those doctrines and practices believed and enforced by the Calvinistic Baptists, which were unscriptual and anti-Christian, and which were also rejected by the primitive Baptists. *These were human creeds, and formularies of faith separate from the Bible; close communion; the doctrine of particular election and reprobation; and, finally, the doctrine of the Trinity.* The primitive Baptists were no advocates for human creeds, but the warm friends of Christian liberty, and the strong advocates of Bible doctrine and religion. They knew nothing of close communion, it was repugnant to all their principles. They were the powerful and successful opponents of Calvin's view of the doctrine of election and reprobation. And even when the Baptists first commenced their operations in this country, they did not believe in this doctrine. The doctrine has been introduced among them since that period. They also rejected the doctrine of the Trinity. "The first Unitarians who appeared in England after the commencement of the reformation, were Baptists; and they were the first Protestants who suffered martyrdom in this country under Protestant government, and through the influence of Protestant ecclesiastics:—they were, also, the last who were appointed to death for their religion. The last person burnt alive under the charge of heresy, was a Unitarian Baptist, Edward Whitman, who was burnt at Litchfield, on the 11th of April, 1611; and the last person actually tried for heresy, Edward Elwall, was also a Unitarian Baptist." Thus it appears, in separating from the Calvinistic Baptists, we have only rejected what the primitive Baptists considered the corruptions of Christianity. This is "the head and front of our offending."

A few weeks since an article appeared in the "Watchman," a Baptist paper, published in Boston, in which the Christian denomination was spoken of in the most opprobrious and insulting language. From these coincidents, it is highly probable the watchword is passing round among you to commence an attack. Should this be the case, all I have to say on the subject is simply this:—If you commence a course of denouncing, slandering and reviling, we will not withhold our cheeks from the smiters, but trust in that God who has defended us

in the support of truth the last twenty years. If you wish to discuss the points of difference at issue between us, in a cool and dispassionate manner, I am now in the field, and wait your answer. I now invite you, sir, to discuss the points of difference between us; and to avoid all misrepresentations of each other's sentiments, and to give the public an opportunity to judge for themselves, I prefer doing it through the medium of the press. Should you, from any cause, decline this invitation, I extend it to any respectable and responsible minister of your denomination, who may feel disposed to engage in the undertaking.

I remain, with due respect,
Your friend and brother,
SIMON CLOUGH.

New-York, July 24, 1827.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, SEPTEMBER 15, 1827.

HARVARD UNIVERSITY. We refer our readers to an article on our last page in relation to Harvard University, from the pen of the able editor of the National Gazette. We hope that no one will pass over it unread. Being as it is a voluntary testimony to the high character of the institution, both in a literary and a moral respect,—and coming as it does from a gentleman at a distance, of high character and views, and of a different religious denomination, it may be considered an impartial opinion. It will tend, as it ought, to confirm the public mind in the belief that the late renewal of the Calvinistic attacks on the University, are only the fruits of a settled, and we fear too unprincipled hostility to the Institution.

The Old Hampshire Post of the 11th inst. contains an article on the subject of the late charge in the Boston Recorder, against the Hollis Professor of Divinity at Cambridge, as having declared himself a Universalist.—The article in the Post commences by an allusion to a Utica, N. Y. paper, and an extract from it. As the remarks are discriminating and just, we copy the whole of the first part of the article, as it stands.

SOCINIANISM.

Under this head [says the Post] we find in a recent number of the Western Recorder, an orthodox paper printed at Utica, N. Y. some remarks and statements, which will occasion no little surprise in the region where the facts stated are alleged to exist. The article referred to is characterized by the usual disingenuousness and illiberality of the class of publications in which it appears—and is as follows:

"This popular and most destructive heresy which usually begins with scruples about the [tri?] personality of the Deity, and proceeds by degrees to a denial of the atonement, the divinity of Christ, and the doctrine of future rewards and punishments, and to the rejection of a part or the whole of the scriptures, as a work of inspiration—this fashionable heresy is now declining in Europe, and in the vicinity of Boston, which was for a while its strong hold in this country: but at the same time its abettors are endeavoring to scatter it far and wide over the breadth of the land, and among our schools and colleges. It seldom appears under its true name. It rather assumes at first the garb of *rationality* and *liberal-mindedness*, and in some places that of more palpable *Universalism*. Let the people beware."

By Socinianism the writer evidently intends Unitarianism, and we make a passing remark upon the dishonesty of this designation. Unitarians are not Socinians. They have repeatedly disclaimed the name, and shewn the injustice of applying it to them.—The orthodox well know that they are not Socinians, yet in defiance of facts, and in scorn of common fairness and candor, the cry is still kept up by the Boston Recorder, and repeated by its echoes throughout the country, for purposes which cannot be mistaken. The practice and the motive are deserving of severe reprehension.

Those readers who are at all acquainted with the facts, will be amused by the information that Unitarianism is declining in Boston and its vicinity. Doubtless Dr. Beecher and his friends will be highly gratified by the annunciation, and would exceedingly rejoice if it had a better foundation in truth.—Their labors of late have been severe and incessant in propping the tottering fabric of orthodoxy, and they must rejoice to know that their labors have been so crowned, and that they may now relax from their toils.—We suspect, however, that their efforts will not be intermitted, but continued with increasing energy, that the trumpet call will be raised yet more loudly to awake any zeal of their party, which may yet slumber, in the crusade against heresy. Their exertions will still continue to shew the extent of their fears, and the urgency of the occasion of them. We suspect that the progress of orthodoxy, which may be inferred from the alleged declension of Unitarianism, will be found after all to be an "Irish hoist."

But our principal object in bringing forward this article was, to notice a most gross misrepresentation of the opinions of the Hollis Professor of Divinity of Harvard University. Immediately after the above article, follows a quotation from the Boston Recorder and Telegraph, in which it is alleged, as a reason why a conscientious parent should not send his son to that University, that Dr. Ware "has declared himself a *Universalist*, with an explicitness which need not be misunderstood."

We might fairly infer, from the usual practice of the Recorder and Telegraph, that the editors did not suppose that their situation involved any responsibility—that, in stating the opinions of their opponents, they consider themselves absolved from all obligations to truth—and that the proper inquiry was not, is this statement correct, but will it be for the advantage of our party? The assertion concerning the sentiments of Dr. Ware is of that class of statements, for which it is difficult to find an apology in honesty of intention. The name Universalist is used to denote one who rejects the doctrine of future punishment, and as used by the writer in Boston it was so understood by the editor at Utica. It was probably meant to be so understood. If any one acquainted with Dr. Ware's opinions on this subject, had made such a statement as this, he could not be acquitted of the charge of deliberate falsehood, and he is hardly more innocent if he made it in ignorance.

In the notice which lately appeared in the Boston Recorder of the Rev. Mr. Whitman's sermon, there was also an insinuation, which would lead persons, unacquainted the facts and circumstances, to suppose that the Trinitarians of Waltham were compelled to contribute to Mr. Whitman's support. In our late notice of the remarks in the Recorder we made no allusion to this insinuation, or charge, because we considered it as having no connexion with the argument of Mr. Whitman's Sermon; but that it was altogether an affair between the writer of the article and the Waltham Manufacturing Company. We have since, however, received a communication on this subject, from a gentleman in no way connected either with the Manufacturing Company, or Mr. Whitman's Society, but who belongs to another denomination of Christians, and may be considered as an impartial looker on.

As the communication is long, and parts of it in some degree irrevelant, we crave the permission of our correspondent, to omit such parts as do not bear immediately on the subject before us, and to introduce the other parts in the form of extracts, rather than as one entire communication.

After an allusion to the alarm which was felt by many at the late alteration of the old law of this Commonwealth, by which all the inhabitants were compelled to pay a tax for the support of the clergymen of their town, —the writer of the article proceeds to say;—

These remarks are elicited by the appearance of a communication in the Recorder and Telegraph, noticing Mr. Whitman's discourse upon denying the Lord Jesus. The writer of the article, instead of endeavoring to disprove the sentiments therein advanced, by sound scriptural reasoning, contents himself, in the common style of orthodox writers, in simply pronouncing it an unblushing perversion of the oracles of divine truth, For orthodox believers this assertion may be sufficient, as it is well known that most of them depend upon their leaders for the belief or disbelief of a thing, without searching for themselves to see whether it is so or not.—But for the candid and free thinking, a mere assertion is not enough; some real solid proof is wanting to give strength and validity to the affirmation. It is a very easy matter to pronounce a sentiment false, when, at the same time, it is not quite so easy to prove it so; but allowing that a certain doctrine can be proved erroneous, it would be better to exhibit evidence to this effect, before we openly and publickly pronounce it a perversion of truth.

The writer of the article in question observes "that there would be a propriety for those who sit under such preaching and enjoy it, to be willing to pay for it." By this remark it is insinuated that Mr. Whitman's hearers do not pay any thing towards the support of his preaching. But this insinuation is untrue. Every member of the Second Religious Society in Waltham contributes to the support of public worship, and so far from being unwilling to do it, it is done with the greatest cheerfulness. If the Trinitarian writer will inform us of a case to the contrary, we will thank him for the intelligence, and pledge our veracity that it shall be so no longer.

The writer further remarks, that the "Trinitarians at Waltham will not be at all alarmed in being denounced by Mr. Whitman as the deniers of the Lord Jesus," but really considers "there is some incongruity in their being compelled to pay him for thus denouncing them."

By this insinuation the public are led to understand that the Trinitarians in Waltham are compelled to pay for the support of Mr. Whitman as a Unitarian preacher. The author of this communication pronounces the insinuation false, and calls upon the propagator of it to prove the contrary if he can, or take back the insinuation if he cannot.

The writer speaks "in regard to the society's proceedings, and the laws for the author's support," but why does he keep the history of these laws out of sight? If he possesses a "knowledge of facts," why does he not disclose them? Why does he keep the public in the dark about it? does he fear the undertaking lest he should implicate his own party in the affair? If the Trinitarians are under the compulsion of paying for Unitarian preaching, it is a *voluntary* one, it is the fulfilment of a *voluntary* contract, which as professed Christians as well as honest people, they are bound to perform. Let the Trinitarians look at themselves, and see if there appears no "incongruity', in their own conduct.

The following are some of the principal facts respecting the pay alluded to; and we hope the public will no longer be at a loss to determine where the "shoe pinches."

A house of worship was built for the accommodation of inbividuals in the employ of the Waltham Manufacturing Company and some mutual and efficient measures were necessary to be taken, for the premanent support of public preaching. A meeting of individuals thus concerned was appointed, a committee consisting of some of the particular friends of Mr. Harding, the predecessor of Mr. Whitman were closen, to recommend and adopt such measures as were thought most fit. The committee concluded that each individual, male and female, employed in the establishment, should pay for one seat in the said house of worship; amounting to two dollars a year at that time, but which since Mr. Harding's disconnexion with the society, has been reduced to one dollar and fifty cents.

This proposition was acceded to, and went into immediate effect; and it seems that the then present clergyman, Mr. H. was pleased with the resolution; and used his influence, and endeavored to influence others to put a stop to the practice of going out of town to other meetings. In this way he offended many, particularly those of the Baptist and Methodist persuasion. Mr. H. received about eight months' pay collected from the purses of all classes, Baptists and Methodists, Unitarians and Universalists. Now what are the Trinitarians murmuring about? Do they find that to be a heavy burden which they bound upon the backs of others? Do they find that yoke oppressive which they prepared for their poor deluded neighbours?—If so, we hope it will teach them an instructive lesson in future. Let them never be implicated a second time, in preparing conditions for others which they cannot without complaining submit to themselves. Let them keep in continual remembrance the words of the son of David, "Whoso diggeth a pit shall fall therein."

Mr. H. was dismissed from the employ of the society by virtue of the contract or conditions upon which he first became their pastor. It was stated in this contract that he should discontinue his labors among them, whenever two-thirds of the society became dissatisfied with him. The period actually arrived, when not only two-thirds, but about four-fifths of the society were disaffected towards him; and it was expected of him, as an honest man, that he would peaceably submit to the performance of those conditions which he voluntarily subscribed to. The society were assured by Mr. H. that whenever such an event took place it would be his wish to leave; considering that his usefulness as a gospel minister under such circumstances would in a great measure be destroyed. It seems that his remaining friends were exceedingly vexed under the existing state of things, and made great efforts to continue him among this people, but to no purpose. * * * * * *

The society was composed of a fair proportion of Calvinists, Methodists, Baptists, Unitarians and Universalists, and it was expected of their pastor, that he would be willing to exchange with clergymen of other denominations. In this however they were disappointed, for none but orthodox preachers could in any wise be admitted into their pulpit, as long as Mr. H. had the control of it. It should be remembered that there was a combination of four different sects, in favor of his dismissal.

The Calvinists vainly imagined that Mr. H. would always continue the pastor of this Society; and they frequently boasted of their ability to keep him there. Since their disconnection with the second society in W., they have been continually complaining of abuse and persecution, in consequence of the regulations they had previously adopted to support their own kind of preaching, partly at the expense of other denominations.—What now must be done? Why this law must be altered, for we now begin to feel its effects upon ourselves. We were much pleased with the power of compelling others to pay for our good old Calvinistic doctrines, but we never can be reconciled to the idea of paying for the support of that which does not correspond with the belief of our "pious forefathers."

Of the present society to which Mr. H. ministers, we will only say, that we are at a loss to conceive what must be the idea of prayer, which Mr. H. and his adherents entertain. From the following specimen which was lately given at one of their meetings, it seems to me they cannot claim that they imitate the divine model given by the Saviour. "Pour out thy spirit upon this town of Waltham. *Pity* thy servant who has openly denied the Lord Jesus, and refused him the equal honors with thee, which he *every where* claims in thy holy word." I suppose the Trinitarians call this praying for the Lord's servant, but does it not seem more like praying at him?

There is one more statement to be made, which will close our present remarks. Any individuals making application to the manufacturing agent for employment are always made acquainted with the conditions, rules and regulations of the Company. Among these conditions is that of contributing to the support of preaching, by paying the rent of a seat in the Meeting House partly owned by the Company. If any person dislikes this or any other terms stated, they are under no compulsion to enter their service. And on the other hand, if any individuals, after entering into their employment become dissatisfied with any of the conditions, or regulations, they are under no compulsion to continue in their service. It is evident therefore that no one is *compelled* to pay for any kind of preaching, neither does any person pay a farthing but by *voluntary* contract. And if a person engages voluntarily to perform certain conditions, what idea can we have of their moral honesty, if they are unwilling to fulfil them. We hope to hear no more murmuring or complaining about extortion or persecution, but if any are dissatisfied let them immediately ask a dismission, and seek such a situation as will gratify their wishes. This world make an end of all difficulty and contention. "So mote it be."

NEW-ORLEANS. On Wednesday evening a large meeting was held at Concert Hall, composed of our most respectable citizens, of all religious denominations of the city and the vicinity, for the purpose of considering the application of the Rev. Mr. De Fernex, of New-Orleans, who is now in this city soliciting subscriptions for the erection of a church in New Orleans, for the use of the French Protestants of that city, to whom Mr. F. ministers. Mr. F. comes with undoubted recommendations, and it is hoped will succeed in the object of his visit. Of the meeting to which we allude, the Rev. Dr. Pierce, of Brookline was chosen moderator, Mr. Wm. T. Eustis, of this city, Scribe.

We were deprived the privilege of attending, but understand that the purposes of Mr. F.'s application were stated, and its claims to the attention of the benevolent, eloquently and powerfully enforced by the Rev. Mr. Gannett, of this city, who addressed the meeting at considerable length. We learn that others intended to address the meeting; but, that after Mr. Gannett's remarks, the gentlemen appearing prepared to act, a Committee was chosen to circulate subscription papers for the procurement of funds. We are informed that about six hundred dollars were subscribed before the gentlemen retired from the Hall.

HON. JOSEPH ALLEN.

The late Worcester papers announce the death of the distinguished and excellent citizen whose name stands at the head of this article. The following obituary notice appeared in a late number of the Boston Centinel.

In Worcester, on Saturday morning last, Hon. JOSEPH ALLEN, aged 78. Although for several years retired from public life, he will be remembered by all who are conversant with the history of this county, as one of its most useful and respectable citizens. He was born in Boston, and was, in his youth, a favorite pupil of the celebrated Lovell. His mind and his manners were alike formed on the best models; for in addition to his superior classical attainments, he was distinguished for that politeness and gracefulness of deportment, which was in some degree peculiar to the men of his generation. Previous to the Revolution, he became a citizen of Leicester, but, soon after the change in the government, he was appointed to succeed the late Hon. Levi Lincoln, (who had held the office one year) as Clerk of the Courts for the County of Worcester, and removed to this town. The duties of this office he performed with singular accuracy, promptitude and fidelity, for thirty-three years, when, in 1810, he relinquished it, against the wishes of the Court, and long before age had deprived him of the ability for the satisfactory discharge of its duties. In retiring from this office, his anticipations were fixed on the enjoyments of private life; from this, however, he was again called by the voice of his fellow-citizens, and he occasionally accepted, at subsequent periods, of those public honors which were conferred, not for the gratification of his ambition, but as unsolicited pledges of their esteem and confidence. On the death of Mr. Upham, he was chosen Representative of the District in Congress. He declined, however, a re-election. In 1815, he was elected a member of the State Council, and continued in that station until his voluntary retirement. He was also a Delegate to the Convention which framed the Constitution of Massachusetts; and on several occasions an elector of of President and Vice-President of the United States. Of the Leicester Academy he was one of the founders and patrons—a member of the first board of Trustees, and many years Treasurer of the Corporation, and of the Worcester County Bible Society, the first President. Through his whole course, strict integrity, unblemished honor, and undisguised detestation of whatever was base and unworthy, were predominant traits in the character of Mr. Allen. He compassionated misfortunes, but had no charity for deliberate turpitude. A native generosity of feeling prompted him to deeds of beneficence— merit was said to find in him a patron, and the suffering and the afflicted, a sympathising friend. The stream of his charity, although it flowed silently, was not the less deep or efficacious.

He was a patriot of the Washington school. Attached to the cause of the Revolution, he enjoyed the confidence, and shared in the councils of some of its most distinguished leaders; and in after life, having treasured up in his memory the details of a long succession of important public events, of which he had been an attentive observer, or with which he had been personally connected, his conversation possessed a peculiar interest. He was, besides, familiar with the best English writers, and had stored his mind with their beauties, which his refined and discriminating taste taught him to appreciate with singular accuracy, and to apply with the happiest effect;

"Fill'd with the sense of age, the fire of youth,
A scorn of wrangling yet a zeal for truth;
A generous faith from superstition free;
A love of peace and hate of tyranny."

Such was the man. He was not unacquainted with adversity, but he possessed that true philosophy which, based on the principles of the Christian religion, taught him to submit with humility to the dispensations of Providence, and which sustained him until he reached, in serenity and peace, the close of a long life distinguished for usefulness, leaving a reputation which will render his name honorable in death, and which may well constitute the object of ambition to the living. *Centinel.*

We are pleased to learn that the Rev. Dr. Channing, who, for the benefit of his health, spends the summer at Portsmouth, R. I. has been invited by a large number of the inhabitants of Newport, of different religious denominations, to preach in that place, one or two sabbaths. It appears, by the Newport Republican, that he was to preach, on the last sabbath, in the State House, the services to commence precisely at 5 o'clock in the afternoon.

We understand that the new church, recently erected in Framingham, for the use of the "Saxonville Parish," will be dedicated on Thursday next, the 20th inst. Sermon by Rev. Mr. Ware of this city.

The Executive Committee of the American Unitarian Association, wish to collect facts and documents which may illustrate the history of religious opinions in this country, and of Unitarian Christianity—both here and abroad. They solicit contributions to this object. They request individuals who have been conversant with the the ecclesiastical history of our towns to furnish them, with such narratives or letters as their engagements will allow them to write, which may be placed on the files of the Association.—They also wish to gather a library of Unitarian works, and will be glad to receive books, Sermons, and other pamphlets. Many clergymen have on their shelves volumes of pamphlets which they will never again peruse.—The Committee would bring together the writings of Unitarian Christians, both doctrinal and practical, whether of permanent or of temporary interest. They request the aid of publishers and of the editors of periodical works in effecting this object.

Boston, Sept. 10, 1827.

The second annual Report of the AMER. UNIT. ASSOC. will be published next week. The Appendix will be long and interesting. Every subscriber is entitled to one copy.—Tract No. 12 has just been printed; No. 13 is now in press; two more are in the hands of the Committee, and they have the promise of others. Since the annual meeting 11000 copies of former tracts have been printed, and the agents can now supply any demand. With the eleventh tract the first volume was closed; a title page and Index will accompany the annual Report. The Executive Committee earnestly request their friends to collect what is due in their several towns, as well as to obtain new subscribers, and to forward the money immediately to the Treasurer, Mr. Henry Rice, Liberty Square, Kilby Street.

The Charleston (S. C.) Unitarian Book Society, has been recognized as an auxiliary of the AMER. UNIT. ASSOC.

INTELLIGENCE.

FOREIGN.

FROM ENGLAND.

Arrivals at New-York have brought English papers to August 13.

DEATH OF MR. CANNING.

These papers give the melancholy tidings of the death of the Right Honorable GEORGE CANNING, Prime Minister of England, and first of the liberal Statesman of Europe. He died at the seat of his friend, the Duke of Devonshire, on the 8th of August, in the 57th year of his age, leaving his friends and family inconsolable, and his King and country in tears. When, in our last paper, we announced that he had been dangerously ill, no expectation was entertained that the tidings of his death would so soon be received.—He had previously recovered from many severe attacks, his hold on life was considered to be strong; and he had attended to active business within a week of his dissolution. His last illness was a violent attack of inflammation in his side, which extended rapidly to the vital organs, and although the prescriptions of the most eminent of the English faculty were efficacious in removing some obstructions, they could not effect any abatement of the disease. His last official act of courtesy was paid to the Minister of the United States, whom he had entertained a few days before his untimely death.

The *Times* says, "that a short time before the decease of her husband, Mrs. Canning was conversing with him, and he then spoke with perfect calmness and composure. As the conversation advanced, however, she observed that his voice gradually grew weaker, and the signs of approaching dissolution in his countenance alarmed her to such a degree, that she suddenly fainted, and in this situation was carried out of the room by the attendants. When she recovered, which was not for several hours, she eagerly inquired respecting the state of Mr. Canning. She frantically implored of those around her to let her know the worst. It had, however, been previously agreed, by the advice of the physicians, that she should not be suddenly informed of what had happened, and she was therefore prevented from proceeding into the room in which the corpse of her husband lay.

From the London Courier of August 10.

The first step taken by his Majesty after the death of Mr. Canning, may be regarded as eminent for its kindness to the memory of the deceased. We allude to his sending for Lord Goderich, and Mr. Sturgis Bourne, with a view to the new arrangement of the ministry: the former of them, that Colleague whom Mr. Canning had placed next himself, as leader in the House of Lords—the latter, the oldest personal friend of Mr. Canning in the Cabinet.

It would not only be premature, however, but idle, to talk as yet, of what may be the ultimate Ministerial arrangements. Lord Goderich having received his Majesty's command to form a Cabinet, or to speak with more precision, to supply the vacancies occasioned by the death of Mr. Canning, the Noble Viscount is, of course, to be regarded as the individual who will be at the head of his Majesty's Government. Beyond this, no step has been taken: but one thing, we believe is certain—there will be no change in the principles upon which Mr. Canning's Government was established. A Cabinet Council was held at the Foreign Office, last night, which sat from nine o'clock till half past eleven, at which we may presume, those general considerations only are discussed, which would necessarily precede any spe-

cific measures. A Messenger was despatched this morning, by Lord Goderich, to the King, communicating the result.

Another evidence of the King's feelings on this melancholy occasion, is to be found in the fact of his having written, with his own hand, an order to the Treasury, directing them to bestow the appointment of Commissioner of the Customs [vacant by the removal of Sir F. Watson to his Majesty's Household] on Mr. Stapleton, Mr. Canning's Private Secretary, "as a mark of respect for Mr. Canning's memory."

Mr. Canning will be buried in Westminster Abbey, as near as circumstances may admit to the grave of his great model and predecessor, William Pitt.

The funeral will be a private one, in the ordinary sense of the word; but from the number of individuals who have sent in their names, anxious to assist in paying the last tribute of respect to the memory of the illustrious Statesman, it will no doubt, like the obsequies of Mr. Fox, and the late Marquis of Londonderry, have all the imposing character of a public ceremony.

The death of Mr. anning was known in Paris on Wednesday at three o'clock, and as may naturally be expected, caused a great sensation; the Funds had declined.

The reports here respecting the ministerial arrangement is, that Lord Goderich will be First Lord of the Treasury, and Mr. Herries Chancellor of the Exchequer.

It would be impossible to describe the anguish and mental agony into which this melancholy event has plunged Mrs. Canning. As soon as she was acquainted with her irreparable loss, she became almost insensible and has since remained in the same state. She is so ill that she requires the utmost care and attention, but she seems almost unconscious of what is passing around her. Mr. Canning, during the early part of the night, had an interview with Mrs. Canning, his son and daughter; but he had nearly lost the power of speech, but was in full possession of his faculties. The interview was extremely affecting.

The last sleep which Mr. anning enjoyed, and which was of some hours' duration, must have been truly gratifying to all who were near him; for so acute had been his sufferings that his screams and groans were heard even in rooms very distant from that in which he lay. The nourishment which he partook of when awake consisted of whey and ass's milk, and was administered by Mrs. Canning, who, during the whole of her beloved husband's illness, quitted not his bedside. Her own sufferings, bodily and mental, have been of the most trying description.

The following items are from the Daily Advertiser.

Viscount Goderich is appointed Prime Minister. Whether the appointment will be only temporary, or whether the Government will undergo material changes, cannot yet be determined.

A Russian squadron of sixteen ships arrived at Spithead, Aug. 8, from Cronstadt. Eight of them, viz. four ships of the line and four frigates, were destined for the Mediterranean, under Admiral Siniaven.

It is stated that Lord Cochrane appeared before Alexandria, with a squadron of 23 ships, June 16, and on the sailing of the Egyptian fleet to meet him suddenly withdrew. It appears doubtful whether this was Cochrane's squadron, as other accounts lead to the belief that he was at the time in another quarter.

There is no satisfactory confirmation of the secession of the Pacha of Egypt from the empire of the Grand Sultan. It is stated under date of Alexandria, June 6, that a fleet of 68 sail was shortly to sail for the Morea.

The Queen of the Netherlands had broken one of her ribs by a fall in her apartment, when alone, after having taken a bath, at a late hour in the evening.

It is stated under date of Berlin, July 30, that the treaty for the pacification of Greece, though long expected, had caused much sensation there. It is stated that the reason why Prussia is not a party to it, is, that she is not a maritime power, for that the cabinet fully approves the principles of the treaty, to which it has acceded by recognizing it, though it cannot co-operate in its execution.

The following paragraph relating to the death of Mr. Canning is from a Paris paper of August 11th.

Paris, Aug. 11. The death of Mr. Canning has produced in Paris a sensation, which will be shared by all nations both in the Old and the New World. It is a just cause for a nation's pride to see all others lament the death of one of its Statesmen. All the interests of humanity have become fixed on one point. There are some sympathies so powerful that the spirit of rivalry itself cannot weaken them. We live in times when the loss of a Minister, friendly to liberal institutions, is a cause of sorrow to all generous hearts.

Liverpool, Aug. 2. The imports of cotton into the kingdom from the United States, now amount to 488,000 bales, and we calculate on receiving 550,000 bales in all from thence this year.

London, Aug. 2. We have received this morning, the Allgemeine Zeitung, to the 22th ult.—Under date of Stockholm, July 16, the arrival of the Secretary of Legation from Constantinople, with the Treaty recently concluded between Turkey and Sweden, is announced. The provisions of the treaty are spoken of as being extremely favorable to Swedish commerce, and a great triumph in diplomacy.

Gloucester Canal. On the 27th of July, the ship canal leading from the city of Gloucester, in England, to the Severn river at Berkley, was opened. It is a work of great magnitude and cost and has been thirty three years in building. It is sixteen miles and a quarter in length, from seventy to ninety feet wide, and eighteen feet deep, with a spacious basin at each end, that next the city capable of containing a hundred vessels. It has cost more than 450,000*l*. *Adv.*

New Rail Road in England. A meeting was lately held at Carlisle, in the county of Cumberland, for the purpose of co-operating with the county of Northumberland, in effecting the construction of a rail road between Carlisle and Newcastle upon Tyne, thus uniting these two seaports, situated on the opposite sides of the island of Great Britain. The Sheriff of the county, the Earl of Carlisle, and others, expressed their approbation of the scheme, and their wish to promote it. A part of the country to be passed over is mountainous. *Adver.*

The late sale of the Duke of York's Library, by Mr. Sotheby, netted £5080; his maps and charts, £622.

A letter received at Wilmington, dated Buenos Ayres, April 21st, says:

Mr. Manuel Jose Garcia, the Ex-Secretary of State, left here this morning in the British packet for Rio, where he goes fully authorized and empowered to open negotiations of peace with the Brazilian Emperor.

Mr. Garcia is represented as a tool of the English, who through him are preparing for the advancement of their own interest. The letter continues to say:—

The basis of this negotiation —dictated by Lord Ponsonby—is known with tolerable certainty to be the favorite project so long cherished by the English, viz. mutual evacuation of the disputed territory, Banda Oriental, which is to be erected into an independent Government, and of which independence Great Britain is to be the guardian. That independence, therefore, cannot be other than purely nominal; because, assuming the guaranty of it, England obtains there an indirect influence of a character so powerful as will be tantamount to actual sove reignty. It is even said that three British Commissioners will be appointed to reside near, counsel, and direct the feeble and infant Government. Numbers of British merchants have gone over from this place, and others have sent agents, with the object of making large purchases of lands in that beautiful Province, now so clearly destined to become a mere Colony of Britain. Montevideo will be established a free port; and the rival commerce of that place must bring Buenos Ayres and the Occidental country to comparative ruin.

From Buenos Ayres.—The editor of the Wilmingtonian has received from his correspondent at Buenos Ayres, files of the "American" and "British Packet," up to the 21st April. On the 7th March, a Brazilian squadron consisting of four vessels of war manned with 654 men, attacked the small establishment of Patagonas, but were repelled with the loss of three of their vessels captured, and the fourth got aground and went to pieces, and about 40 of her crew perished. Of the vessels captured, one mounted twenty guns, and the others three guns each.

DOMESTIC.

BOWDOIN COLLEGE.

The Commencement at Bowdoin College took place on Wednesday the 5th instant. *Thirty-one* young gentlemen received the degree of A. B.—The performances were spoken of as creditable to the speakers. *Twenty-four* young gentlemen received the degree of Doctor in Medicine.

On the day preceding commencement an oration was delivered before a literary society connected with the College, by Charles Packard, Esq. and on Thursday, an oration was delivered before the Phi Beta Kappa Society, by the Hon. Ashur Ware. Both these performances are said to have been received with great approbation.—The latter is in the press and will be published in a few days. No honorary degrees were conferred.

BROWN UNIVERSITY. The annual commencement of this Institution was celebrated on the 5th inst. The number of young gentlemen who graduated was *thirty-one*. The public exercises are said to have been, with a few exceptions, chaste, manly, and dignified.

In reference to the exercises, the Microcosm says—

"The barbarous mode of expressing applause, by stamping and clapping, was, at the special request of the President, wholly dispensed with; an improvement it would be well to introduce into all assemblies of any literary pretensions."

Several gentlemen of distinction were present, among whom were the Gov. of Mass. the Ex-Gov. of S. C. and Dr. Messer, Ex-President of the College.

The performances before the Literary Societies connected with the college, were well attended, and were spoken of with much respect.

GREAT GALE. The following distressing account is from a Norfolk paper of Sept. 2.

Mr. Swift, from Washington, N. C. arrived here this afternoon, and communicated to us the following intelligence:

The late gale, which commenced on Saturday, 26th ult. was very severely felt at Washington, N. C. The town was in a measure innundated; some of the houses in Water-street had from 5 to 6 feet of water in them. The tide rose 12 or 15 feet above ordinary tides. A number of families were taken from their dwellings in boats—the streets were literally covered with lumber, naval stores, &c. and several pieces of wrecks had drifted ashore. Two New-York and N. Carolina packet schooners were driven ashore to the north of Hatteras, and have gone to pieces. A schooner belonging to Rhode-Island, with a valuable cargo of dry goods, &c. went ashore near Cape Hatteras. A great quantity of her cargo has dritted ashore.

The Cape Hatteras light ship, commanded by Capt. Holden, was forced from her moorings, and drove ashore, to the southward of Ocracock; several of the crew, including the boatswain, were lost. Capt. Holden and family got ashore on Portsmouth Island, (where they now are) in safety. Out of 20 sail of vessels which were in Portsmouth Roads, only two rode out the gale. It was more violent than the memorable one in 1815.—A schooner was left high and dry on the wharf at Washington, and others drove against the bridge and carried it away. There is but one mill left standing within ten miles of that place. The crops generally have been destroyed.

Several dead bodies drifted ashore at Ocracock. Newburn, N. C. has also suffered by inundation, a new three-story brick house and two or three warehouses have been swept away.

No intelligence of the gale further than a little south of Hatteras had reached Washington, when Mr. Swift left there.

The late gale did considerable damage to the crops in and near Georgetown, S. C. One field of cotton and other growths, of 130 acres, was entirely destroyed.

MORGAN. The Batavia Advocate states, that a person had appeared before the grand jury of Ontario county, and made the following representation.

That he was called upon in the night to take charge of Morgan, who, it was said, was about to reveal the secrets of free masonary—that, when he rose, he found a man tied hand and foot, and that he then, under the orders of several individuals, was carried to the magazine, and discussions took place as to his disposal—that he was kept there five days—that during that time masons were devising plans to get others into their possession—that he was taken across the river, and when in the boat said, 'Gentlemen, I am your prisoner, and I hope you will use me kindly'—that a person replied to him, at the same time presenting a pistol at his breast, 'if you make any observations I will blow you through.' The object of taking him to Newark, was to put him in charge of the Canadians. He was asked what death he preferred—his answer was, I have been a soldier in my country's service, and I wish to die as a soldier.' He said this in the presence of twenty masons, and added, 'if you take my life it will be more injury to you than all I can write or say.' He three times freed himself from the cords with which he was bound and asked them for a bible, which was refused. A rope was tied round his hands, neck and body, with heavy weights at tached, and the unfeeling monsters rowed out, and threw him overboard. The lodge at Lewistown met on the night of the murder, and means were devised to carry off other individuals. The names of the persons who plunged Morgan into the deep, have been given to the grand jury of Ontario.

Schools in Portland. At a late visitation of the public schools in Portland, they were found in a very encouraging state of advancement.

The number of scholars present in the several schools was as follows:

Primary Schools.		*Monitorial.*	
Miss Talbot,	83	Mr. Jackson,	180
Miss Powell,	114	Mr. Kelley,	197
Miss Hodgekins,	105	Miss Kiddor,	150
Colored Schools, Miss Baker,	36	Miss Thrasher,	137
Grammar School,	95	Total,	1095

Lace School.—A Lace School has been lately established in Newburyport, for the purpose of instructing young ladies in the art of working lace. The following account is from the Newburyport Herald.

"This school now numbers ninety who have received instruction, and promises a large and constant increase. It is under the direction of Mrs. Clarke, from Ipswich, a lady who has a perfect knowledge of every thing pertaining to the art. From the specimens of work which we had exhibited to us, we should think that very excellent proficiency had been made, creditable alike to the skill and industry of the scholars."

Aurora Borealis. The English Philosophical Journals contain accounts of the phenomena similar to that which lately excited so much attention with us. One of them which was seen Oct. 30th, 1769, appears to have been quite extraordinary.

Another is stated to have been seen in England in 1817.

The Salem Register has the following paragraph in relation to the subject;

Dr. Holyoke remembers seeing this phenomenon *twice before*. The dates of their appearance are noted in his metereological journal, but want of time has prevented us from obtaining them.—He thinks it was before the Revolution, and that the two appearances happened within about five years of each other. But the Doctor, who was called up to look at the one on Tuesday evening last, says, that it exceeded in brightness either of the other two.

The proprietors of the Philadelphia Album are reported to have offered Mrs. Hemans $1500 a year, and a furnished house, rent free, if she will remove to this country and take the editorial charge of that paper.

In the late fire at Portland, eight buildings were destroyed, and one was partly pulled down. They were occupied by about thirty tenants. Much damage and loss was sustained by the removal of goods.

No. XIV of the Stage Register, is just published. It is issued, once in two months, and gives a correct account of the routes of all the stages, their places of stopping, fare &c. It is a highly useful publication.

The "Missionary Society of the Methodist Episcopal church," has an income of about $5000 a year, and employs its missionaries chiefly among the different tribes of Indians.

The Christian Advocate, and Journal, published by the Methodist Conference, at New-York, closed its first vol. with 15,000 subscribers.

The Rev. Barron Stow, late editor of the Columbian Star, in Washington, D. C. has accepted an invitation to become pastor of the 1st Calvinistic Baptist Church in Portsmouth, N. H. *Journal.*

According to the Providence Journal, real estate has advanced in Taunton Mass. "nearly four fold within the last four or five years. From 500 to 1000 dollars are now obtained for building lots in the best sites, having sixty or seventy feet front. Some of the town's land was sold the other day for nearly 5000 dollars, which five years ago would not have brought 1200. This is the effect of manufactures." *Journal.*

Col. David Brearly, U. S. Agent for the emigrating Creek Indians, has left the seat of government on his return to Georgia, whence he will as soon as practicable set out for the Arkansas country, with that portion of the Creek nation that shall have consented to remove.

Revenue of Boston.—From September 1 to September 11, there have been 47 foreign arrivals at this port; the duties arising on their cargoes will be, *half a million of dollars.* [*Statesman.*

Effects of War.—It is remarked in a statistical article in a French journal, that the effect of the wars of the revolution has been to diminish the stature of the human species in that country.—This is explained in the following manner: Soldiers are formed only of men who, for their physical formation, are the *elite* of the youth of the country. For the space of thirty years, there was an immense consumption of such men; and in the mean time the care of re-peopling the country was left, in a great part, to those men who were not large enough, strong enough, or well enough formed, for soldiers.

MARRIAGES.

In this city, George Shepard, Esq. to Miss Lydia Wright;—Mr. Elijah Howard to Miss Eunice S. Josselyn.

In Salem, Mr. George Peabody, to Miss Clarissa Endicot.

In Dorchester, Rev. Daniel Lancaster, of Gilmanton, N. H. to Miss Ann E. Lemist.

In Washington, on Thursday 6th instant, by the Rev. Mr. Johns, Lt. Alexander G. Gordon, of the United States Navy, to Miss Amanda Wentworth, daughter of George Taylor, Esq. of W.

DEATHS.

In Canton, Mr. James Tucker, 87;—Mr. Samuel Wentworth, 70, a revolutionary pensioner.

In Beverly, Capt. John Gardner, 53.

In Braintree, on the 30th ult. Mrs. Nancy, wife of Doct. Jonathan Wild, 44, daughter of Dea. Wm. Linfield, late of Randolph.

In Phipsburgh, (Me.) Aug. 31, at the house of Mr. Percys. Rev. Abraham Cummings, A. M. in the 73d year of his age.

At West Tennesse, the Rev. Harris Pope, 28.

At Galena, (Missouri,) Joseph C. Williams, 29.

At Hallowell, Me. Mr. James Flemming, a revolutionary soldier, aged 106.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.
Sept. 15.

JUVENILE LIBRARIES.

A GREAT variety of *moral* and *religious* Boooks, for Juvenile and Sabbath School Libraries.—Likewise, Hymns on Cards—Rewards of Merit—Class Papers, &c.—for sale by N. S. SIMPKINS & CO. corner of Brattle-street. Sept. 15

MEDICAL LECTURES—*Boston.*

TIME CHANGED.

MEDICAL Lectures of Harvard College will begin the THIRD WEDNESDAY IN OCTOBER, at the Medical College, Mason street, Boston. The time having been changed from the THIRD WEDNESDAY IN NOVEMBER, when they formerly began.

WALTER CHANNING,
Dean of the Medical Faculty.

LINCOLN'S SCRIPTURE QUESTIONS,
For Sabbath Schools.

FOR sale by LINCOLN & EDMANDS, 59, Washington-street, *Lincoln's Scripture Questions*, with the Answers annexed; giving, in the language of the sacred volume, interesting portions of the history, and a concise view of the doctrines and duties exhibited in the Bible.——Price, $8 per hundred.
July 28.

WARE'S DISCOURSES.

FOR SALE, at the Christian Register Office, neatly bound, a few copies only, of the first edition of Ware's Discourses on the Offices and Character of Jesus Christ,

The cheap edition of this work may also be obtained at the same place, for distribution.
July 14.

LIBERAL PREACHER, No. 2.

THIS day published, by BOWLES & DEARBORN, 72 Washington-street, No. 2 of the *Liberal Preacher*, for August; containing a Sermon by Rev. Dr. *Thayer*, on Revivals of Religion. Aug. 4.

GROTON DOCUMENTS.

THIS day published, and for sale at the office of the Christian Register, and also by Bowles & Dearborn, 72 Washington Street—A collection of FACTS and DOCUMENTS relating to ECCLESIASTICAL AFFAIRS in GROTON, MASS. occasioned by the publication of the Result of an Ecclesiastical Council convened at Groton, Massachusetts, July 17, 1826,' and intended to correct misstatements made, and supply material facts suppressed, by the authors of the result. Aug. 18.

A TALE of Warning; or, the Victim of Indolence. 50 cents.

Matilda Mortimer; or, False Pride, 50.

Bear and Forbear. 63 cents.

Rose and Agnes; or, the Dangers of Partiality. 50 cents.—Scenes in Asia, with 84 plates.—Hume and Smollet's England, with 49 plates, in one volume—just received and for sale by James Loring, No. 132 Washington Street. Aug. 25.

SWAIM'S PANACEA,

For the cure of Scrofula, or King's Evil, Ulcers, Rheumatism, Syphilic, Mercurial and Liver Complaints, and most diseases arising in debilitated constitutions, or from an impure state of the Blood, &c. &c.

THIS Medicine has acquired a very extended and established celebrity both in hospital and private practice, which its efficacy alone has supported upwards of eight years.

As a *spring* or *fall* purifier, it has given new constitutions to thousands; it is by its *operation on the blood* that such surprising cures have been performed on those who were supposed to be labouring under pulmonary affections, &c. &c.

The effect of this medicine is such as not to interrupt either business or pleasure, and requires only the common restraint of moderation in diet. It is conveyed by the circulating fluids, and corrects their tendencies to the numerous diseases which originate in vitiated blood, diseased liver, or depraved appetite. It is a safe medicine, and removes all those evils which an unsuccessful use of mercury so often occasions. *No one, however, is advised to take it, without first fully convincing himself of the truth of what is here stated, and the rectitude of the proprietor's intentions.*

This Medicine has the singular fortune, a just tribute to its great merit, of being recommended by the most celebrated practitioners of Medicine in the United States, and elsewhere, whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

From Dr. Wm. Price, formerly Surgeon of the Pennsylvania Hospital, &c.

LIVERPOOL, (ENG.) SEPT. 1823.

The Vegetable Syrup, called Swaim's Panacea, prepared by Mr. Swaim, of Philadelphia, has recently been introduced here by Dr. Price, from the United States of America, where it is now extensively used in the treatment of a variety of Chronic Diseases.

Of the efficacy of this preparation, Dr. Price has had abundant and most satisfactory evidence, during a course of experiments made under his direction, whilst Surgeon of the Pennsylvania Hospital; and since his arrival in England, he has had the good fortune of witnessing many additional instances of its successful administration.

The diseases in which this medicine has been particularly useful, are those arising from constitutional causes—as in the various forms of Scrofula, whether affecting the bones, joints, or soft parts; and in cases where a disposition to this disease is manifested by debility only, it operates as a preventive to the local disease by its beneficial effects on the constitution. It is equally efficacious in Mercurial disease, and in the secondary forms of Syphilis, and has lately been given with marked success in chronic diseases of the Liver, which had resisted the careful exhibition of mercury. It has, likewise, very recently been administered with decided advantage, by one of the most distinguished Surgeons in London, in a case which had entirely destroyed the right eye of the patient, and a great portion of the side of the face. WM. PRICE, M.D.

TO THE PUBLIC.

The numerous and multiplying frauds committed on the public, by numerous mixtures in imitation of this well known medicine, are alone satisfactory evidence of its superior virtue, without any other proof. There are now at least twenty *imitations* of it; but these imitations are all deficient in one *important requisite*—they are far from possessing the VIRTUES OF SWAIM'S PANACEA.

Price $3 per bottle—for sale by JONATHAN P. HALL, Jr. No. 1, Union Street.
July 14.

MR. PIERPONT'S DISCOURSE.

JUST published by BOWLES & DEARBORN, 72 Washington-Street, a Discourse delivered in Hollis-Street Church, Boston, Sept. 3, 1827, occasioned by the death of Horace Holley, LL. D. late President of Transylvania University. By John Pierpont, Minister of Hollis-Street Church. Published by request.
Sept. 15.

SUNDAY SCHOOL HYMNS.

JUST published by BOWLES & DEARBORN, 72 Washington-Street, HYMNS for Sunday Schools, printed for the Trustees of the publishing fund. Ten dollars a hundred, 12 1-2 cents each. Sept. 15.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street. Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine.
Sept. 15.

LINCOLN & EDMANDS,

Have published a Stereotype Edition of

KELLEY'S SECOND SPELLING BOOK, designed for Common Schools containing the elements of the English language; lessons in orthography and reading, and the pronunciation of Walker's Critical Pronouncing Dictionary; all made easy by the arrangement and division of words, and by an improved use of figures and letters. 3d edition. By Hall J. Kelly, A. M. Beautifully stereotyped, and handsomely printed on fine paper. Price $2 per dozen.

RECOMMENDATIONS.

From the Pastors of the Baptist Churches in Boston

Dear Sir, Boston, July 19, 1826.

We have examined your Second Spelling Book with considerable attention. As a guide to the correct pronunciation of the English Language, we think it a work of decided merit. Its plan seems to us judicious, and its directions so plain, as scarcely to admit of misunderstanding. It is in many respects an improvement on the Spelling Books with which we are acquaintad, and we wish you every success in its circulation. We are, dear Sir, yours truly; F. WAYLAND, Jr.
D. SHARP,
Hall J. Kelley, Esq. J. D. KNOWLES.

From Pastors of Churches in Charlestown.

We have examined, with considerable care, Mr. Kelley's Second Spelling Book, and fully concur in the above recommendation. WARREN FAY,
JAMES WALKER.

From Mr. Emerson, late Principal of the English High School Boston.

Dear Sir, Boston, Jan. 14, 1826.

I have examined your Second Spelling Book with some care, and am very well pleased with the principles of pronounciation and the arrangement adopted in it. In these respects, and in simplicity of method, I know no book of the kind superior to it. Yours, &c.
Hall J. Kelly, Esq. G B. EMERSON.

From Mr. Gould, Principal of the Latin School in Boston.

From an examination of Mr. ley's Second Spelling Book, I am convinced that is system of expressing the sounds of the vowels is arious, and capable of doing it with more exactness than the usual method by characters.

The tables of words for spelling appear to be arranged with care, and adapted to the most approved system of pronunciation. The book will doubtless be a useful auxiliary to the teacher of reading and spelling.
Boston, August 26, 1826. B. A. GOULD.

From Mr. Blake, Rector of St. Matthew's Church, South Boston.

NEW ALMANACK FOR 1828.

JUST published by Bowles & Dearborn, 72 Washington-street, and J. B. Russell, No. 52, North Market-street—— "The New-England Farmer's Almanack for 1828, conducted by Thomas G. Fessenden, Esq. editor of the New-England Farmer. This Almanack, in addition to the usual miscellaneous matter and calendar pages, will contain a variety of valuable articles on Agriculture and Domestic economy, by the editor of the New England Farmer, among which are articles on soaking Seeds in Copperas Water, on small Farms; on Charcoal; on Fish used as manure; cure for paps or pip in Poultry; on painting walls to mature Fruit; on cattle stalls; signs of a good Farmer; method of drying Peaches; value of Time; machine for gathering Clover Seed, with two illustrative Engravings; Sir Astley Cooper's Chilblain Ointment; on steaming roots for cattle, with a drawing; Agricultural Axioms; Fallen Fruit; cure for staggers in Swine; to raise Cabbages which shall not be stump footed, by Dr. Green, of Mansfield Mass; to fatten Fowls; on sowing Turnips (on a large scale) with a drawing of a cheap machine used for the purpose; with a variety of valuable articles on household Economy. Care is taken to have the Almanack correct, and from the quantity of really valuable articles it contains on the above subjects, it can safely be pronounced equal to any in the market.

Booksellers and country traders will be supplied with them on the most favorable terms, by sending their orders to either of the publishers in Boston. Sept. 1.

SPRAGUE'S ADDRESS—*Cheap Edition.*

This day published, by BOWLES & DEARBORN, 72 Washington-street, An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By *Charles Sprague.* Printed by request of the Society. *Second Edition.*
Sept. 1.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

GENERAL AGENTS, Bowles & Dearborn, No. 72, Washington-street, *Boston.*

MASSACHUSETTS Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gill, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings; *Towell.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton.*

VERMONT. Rev. George G. Ingersoll, *Burlington.*

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland.*

CONNECTICUT. Rev. Samuel J. May, *Brooklyn*; NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield.*

PENNSYLVANIA. James Kay, *Philadelphia.*

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington.*

MARYLAND. William G. Appleton, *Baltimore.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.* m 31.

POETRY.

[*From the Monthly Repository.*]

WITHERED BLOSSOMS.

The blossoms are wither'd! we tread o'er their form
On the plain, as we pass, without care for them now;
In their frailty they met the rude shock of the storm,
And they dropp'd, unprotected, unwept, from the bough.

But lately we gaz'd on their beauties, and pray'd
That the sunbeam would cherish and ripen their bloom,
And we hop'd, ah how vainly, for see where they fade!
'Twould be long ere the garden would lose their perfume.

Thus often young Genius is prais'd and caress'd,
While his morning of promise is splendid and gay;
And bright seem his prospects of fame and of rest,
Till the blast of detraction sweeps over his way.
Oh, then, how the world views the fallen with scorn!
How it heedlessly tramples the withering mind!
Forgotten the charms which attracted at morn,
All his worth, all his hopes, are to darkness consign'd.

As dull and unfeeling the hearts of the crowd,
To the pinings of Virtue in misery's hour;
In the reign of her sunshine they greet her aloud,
But leave her neglected when storms overpower.
The many will tread on the best of their race,
When ruin's sharp blight o'er their prospects has blown;
Or coldly will gaze on the sufferer's face,
Then pass on their way without pity or moan.

Then court not the smiles of the world; they are vain!
Nor trust in its promises,—fear not its strife:
But cherish thy conscience through sorrow and pain,
And confide in that Being, whose favour is life.
For He, who decrees a new spring to appear,
To adorn the sear bough with its splendors once more,
Will cause joy to arise from each struggle and tear,
And thy leaf to be green, when life's winter is o'er.

MISCELLANY.

Harvard University.

We copy the following remarks from the National Gazette, edited by Mr. Walsh, one of the first scholars in the country, and, in this case, an impartial and disinterested judge. The advantages for classical literature and general science enjoyed at Harvard University are not exaggerated. The opinion he expresses, however favorable to the Institution, and complimentary to its Professors, we believe is perfectly just. We repeat a wish recently expressed, that the prosperity of the University may continue, and its utility be extended by the increase of pupils from distant parts of our country. *Boston Gazette.*

The Annual Commencement at Harvard College was to take place yesterday. It is an occasion which draws to Cambridge a considerable part of the best society of Boston, and crowds of distinguished persons from the interior of Massachusetts, and indeed from the more northern and the middle States. The friends of classical and philosophical education must, generally, rejoice at the interest which it inspires, and at the solemnity with which it is accompanied. All public honor paid to the cause of learning, promotes that great cause in a material degree; and there is, as yet, no American institution which has claims to so much as the Massachusetts University. We do not refer, in this remark, merely to the antiquity of the institution, the number of eminent men on the list of its graduates, the amplitude of its endowments, or its past supremacy; but to the present extent and merits of its system, the abundance and excellence of the means of instruction within its sphere, and its general condition local and moral.

Harvard possesses the largest and choicest library in the United States, exceedingly well regulated; suitable apparatus and collections, in mathematical and physical science; accomplished professors; a President universally admired and beloved; spacious edifices adapted to every collegial purpose; and a fine botanic garden, under the immediate care of one of the first botanists of the age.—*Cambridge*, in the midst of which it is situated, is a healthy and handsome town, affording all desirable accommodations and facilities for the board and the recreation of students. The eight noble colleges; the beautiful mansions and grounds of the President and professors; the neat houses at Cambridge,—all with lofty trees, ornamental gardens, or green swards interspersed,—the field for gymnastic exercises where they are technically pursued; the thickly-sown villas in the neighborhood; form in the ensemble a rich and delightful perspective:—the whole wears a rural and tranquil aspect, while it inspires the ideas of city conveniences and occupations, of the elegance and ease of refined wealth, of academic studies and enjoyments in their most judicious variety and exalted character. Our country presents no similar spectacle so imposing and satisfactory; none which approaches so nearly, in details and effect, to some of the picturesque groups of colleges in Europe.

The proportion of pupils from distant States, particularly the southern, to the whole number at Harvard, is not so great as it was formerly. This circumstance may be attributed, we presume, not merely to the establishment of so many Colleges elsewhere, but to prejudices which have sprung up or gained prevalent strength against that institution, within the last eight or ten years—to the opinion, widely circulated, that it had begun sensibly to decline in reality and repute.

We are aware that abuses, imperfections, or distortions were discovered; that much controversy took place respecting their nature and remedies; and some grounds of just complaint existed for distant parents and guardians: but an enlightened and zealous body of trustees, have, with the co-operation of the faculty, introduced salutary reforms; yielding to opinions like those which are so well expressed in the following passage of one of the European journals before us.

"When we consider how many causes may affect, and insensibly pervert, the original spirit and intent of academical institutions, it may safely be asserted, that a century can rarely elapse without some considerable modifications becoming indispensible. Every step in the progress of the human mind—every political change—every variation in the religious doctrines of the mass of the community, or even in the manners and fashions of the age, may materially influence the practical operation of academical laws. Statutes of high antiquity may not only become inoperative, through the lapse of time, but become productive of evil consequences, the possible occurrence of which was never even dreamt of at the period of their original enactment; so that their remaining unrepealed may not merely afford no proof of consistency, but amount, in fact, to a vivid illustration of the Baconian maxim, that 'Time is the greatest innovator.'"

During a recent visit to Boston, and after a particular inquiry there, concerning the entire condition of the University, and a personal survey of all parts of the establishment, we came to the conclusion, that the unfavorable sentiments to which we have adverted above, ought no longer to obtain; and that it never was, throughout, on a better footing than it has been placed by the late modifications. It struck us as being still, upon the whole, the most eligible American seminary with which we were acquainted, for the final academic education of American youth, upon a broad and liberal scale. We learned that the notions entertained at a distance, of the expense of the collegiate course and residence, are exaggerated; that the scheme of proselytism or insidious favor, said to be attempted for Unitarian or other religious creeds, was imaginary; and that, at no period, had the several branches of instruction and the principles of moral discipline received a more vigilant and efficacious attention, or enjoyed more advantages, than have been given to them of late. These are the points to which complaints or doubts were directed, and we are glad to state our belief, that they are, no longer at least, open to such objections as should affect the general consideration and renown of the place. A pupil, disposed to replenish his mind with classical and scientific knowledge, and to strengthen and perfect his bodily frame, has there every expedient and encouragement procurable on this side of the Atlantic. The vicinity of Harvard to Boston we regard as a peculiar benefit for the students, the intercourse between them being subject to due regulation and supervision. Boston, historically, is the most remarkable and interesting city of the Union;—its interior exhibits a picture of intelligence, order, and successful industry equal, we think, to any of the same compass in the world; its environs, are in our opinion, more beautiful, splendid and dignified, we might add, than those of any other American capital; and its affluent and polished society have a tone and spirit, tastes and habits, specially congenial and auspicious for the neighborhood of a great foundation of learning. Taking into the account, the impressions which an ingenuous youth, of seventeen or eighteen years of age, must catch from the whole aspect and order of things about the University; from the adjacent scenery, with its historical and patriotic association; from the public economy, private welfare, and noble embellishments of the city, and from the forms and pursuits of its fashionable life;—we cannot but suppose that he could pass two or three years, as a student, on this theatre, more profitably than within any other precincts and atmosphere whatever. We regret the comparative paucity of southern and western pupils, for the sake of the southern and western youth, and our country; not because we apprehend that they may not be rendered mere *scholars* in the colleges of their own States, but because they cannot find at home the same inestimable combination of advantages, nor be rendered so *national* in spirit and qualities, as at Harvard.—It is not favorable to the best ends, to the cordiality or duration of the Union, that the youth of the southern and western divisions should be trained exclusively within those divisions; and certainly, the exchange during a few years, of such an order of things, such examples and lessons, as prevail at Cambridge, and in the States north of Delaware generally, for what surrounds them at home, could not fail to be abundantly useful as to their own characters, and the nature of their subsequent influence upon social and political affairs.

Slave Trade.

[From the Baltimore American.]

On this subject we collect some particulars from the "Twenty-first Report of the London African Institution." The measures of various Governments on the Slave Trade are passed in review in this document.—France, during the past year, has improved her legislation on this subject, having subjected to banishment, and a fine equal to the value of a ship and cargo, on the parties concerned, together with confiscation of the ship and cargo themselves. These, with other penalties provided, are independent of those incurred for other crimes committed during the voyage, such as murder of slaves. The past year exhibits, however, little diminution of the French Slave Trade. It is the practice of the traders to have double sets of papers, their own and generally the Dutch also, with which they are supplied at St. Eustatia, by connivance of the Dutch authorities. These are shown to French cruisers, while with the French they elude English capture. A new law is, however, expected in France. The Netherlands have indeed acceded to a mutual right of search; but their colonial functionaries place themselves in opposition to the Government, which does not act with adequate vigor. Spain evinces one unvarying course of evasion in the colonial functionaries, and indifference, if not faithlessness, in the Government; and though the number of Spanish slave ships condemned in the last year at Sierra Leone, is only six, yet the number boarded was immense; they swarm on that coast. The British treaty with Spain does not admit of their detention, unless slaves are found on board, though the indications of slave-trading are as clear as the sun. They watch their opportunity, take their slaves aboard in a few hours, and sail for their destination.

"The number of slaves captured on board these six ships was 1360; but one of them being overset in a tornado, the slaves on board, to the number of 197, perished. The crowded state of these ships, and the sufferings of the slaves from that cause, and from the ravages of dysentery and small pox, are now become such necessary incidents of the trade, that they excite no surprise. One case, however, which occurred so recently as February last, may be specified. It is that of the Paulita, Antonio Terrara, master, captured off Cape Formosa by Lieutenant Tucker, of his Majesty's ship Maidstone, with 221 slaves on board. Her burden was only 69 tons, and into this space were thrust 82 men, 56 women, 39 boys, and 44 girls. The only provision found on board for their subsistence, was yams of the worst quality, and fœtid water. When captured, both small pox and dysentery had commenced their ravages. Thirty died on the passage to Sierra Leone, and the remainder were landed in an extreme state of wretchedness and emaciation."

It appears from a letter of Mr. Canning's to the British Ambassador at Madrid, that these vessels are chiefly sent out from Havanna, and are equipped both for trade and war; but their *trade* is in human beings, and their *war* is piracy. If they obtain slaves, they land them surreptitiously at the back of Cuba, and enter Havanna in ballast; if otherwise, they seize the first vessel they meet, and if a slave ship, the better.

"An instance is then mentioned as having recently occurred, in which a prize, with an English prize crew, had disappeared, murdered, as it is supposed, by these pirates. In another instance, the Netuno, Brazilian slave ship, prize to his Majesty's ship Esk, was proceeding to Sierra Leone in the charge of Mr. Crawford, a Master's Mate, when she was boarded by the boat of a Spanish vessel, called the Carolina, mounting ten guns.—The pirate Captain and another, who were threatening to drag Mr. Crawford from the prize, were shot dead by him, and the remainder of the boat's crew jumped overboard and regained their vessel. An action ensued, when the pirate was beat off, but not till one woman had been killed, and another wounded on board the Netuno."

The functionaries at Havanna appear, in this matter of slave trade, to feel no obligations either of humanity or national faith. Under the very eyes of the Commissioners, slave ships are fitted out.

"Some of the cases are of a very aggravated description. In one case a vessel, the Minerva, is chased into the harbor by two British ships of war. Notice is given of the fact to the Civil and Military Authorities; Officers of the Captain General's suite visit the ship, and see her living cargo; and notwithstanding all this, two hundred slaves, which were on board, are landed in the presence and actual view of the British Naval Officers, belonging to the ships which had chased her; and when this disgraceful proceeding is denounced, and the incontestible evidence of the facts laid before the Local Authorities, there instantly seems a concurrence among them to take no step to recover the slaves and punish the delinquents. All they think of is, to question the sufficiency of the proof, and to quibble about the law of the case."

Portugal for a long time refused to abandon this trade on the score of the necessities of her trans-atlantic possessions. But though Brazil is now independent, the trade continues, and Portugal has recently advanced a claim to carry it on for the supply of her African Islands, the Cape de Verds, &c. whence it is easy to take slaves to Brazil or Cuba. Mr. Canning has, however, represented to Portugal her distinct engagement to use her flag only for the supply of her trans-atlantic possessions; and the result of the correspondence on this subject, is an undertaking on the part of that power wholly to extinguish the traffic.

By a late treaty of England with Brazil, the final period of the Brazilian Slave Trade, is fixed three years from its date, (March, 1827,) and the subjects of Brazil concerned therein, are thenceforth to be deemed guilty of piracy. Thus, in three years, the Slave Trade will cease to have a legal existence in any part of the world. Hitherto, the Brazilian enormities, made known at the Mixed Commission Court at Sierra Leone, have been extreme.

"Between the 1st January, 1825, and 31st July, 1826, upwards of 1,509 Brazilian slaves were condemned into freedom; and it appears, from the Sierra Leone Gazette, that several important captures were subsequently made. One, the Principe de Guipee, freighted with 608 slaves and strongly armed, was gallantly taken, after a desperate resistance, by Lieut. Tucker, in a small schooner, a tender to his Majesty's ship Maidstone. Another, the Intrepida, measuring only 100 tons, had on board 310 slaves in a state of great wretchedness and emaciation, 70 of whom died in 46 days. A third, the Invincible, with a cargo of 440 slaves—a number, it seems 63 short of her full complement; but these were so crowded together, that it became absolutely impossible to separate the sick from the healthy; and dysentery, ophthalmia and scurvy, breaking out among them—the provisons and water being of the worst kind, and the filth and stench beyond all description—186 of the number had perished in less than 60 days."

Two Brazilian ships, brought to Sierra Leone for adjudication, were restored, because, though they had taken their slaves on board north of the line, they were actually captured south of the line, for which the treaty had not provided.

"The slaves on board these two ships, the Activo and the Perpetue Defensor, amounting in all to 590, when they understood they were to be given up to the claimants, mutinied and effected their escape to the shore; and, having made good their landing there, the acting Governor refused to permit force to be used to recover them; and they are now under the care of the Colonial Government."

The Report says it is to be regretted that no arrangements have been made with the United States for the mutual suppression of this trade; and it then pronounces a strong censure on the *Internal* Slave Trade of this country. Humanity has much to deplore, and national policy not less, on this painful subject; and though some misapprehension and exaggeration concerning it, prevail in England, yet it is deeply to be lamented that we should afford to those who regard us at all times with national prejudice, so just a ground of censure. We heartily join in the sentiment of the concluding paragraph of the Report.

"The time, it may be hoped, is fast approaching when a better feeling will pervade every part of the world pretending to Christian principle, and to the light of civilization; and it is no slight encouragement to the cherishing of this hope, that a Decree has recently appeared from the Emperor of Austria, (remarkable both for the principle it asserts and the sanction it imposes,) utterly abolishing slavery through the Austrian dominions. 'Every man,' says his Imperial Majesty, 'by the right of nature, sanctioned by reason, must be considered as a free person.' Every slave becomes free from the moment he touches the Austrian soil, or even an Austrian ship. The free Governments of Great-Britain, America and France, may learn a salutary lesson of justice and humanity from this Monarch."

Strang's Confession.

A confession of Strang, the murderer, has been published by *Calvin Pepper, Esq.* one of his Counsel. This confession charges Mrs. Whipple with the guilt of projecting the murder of her husband, and of instigating Strang to kill him, or hire some one to kill him. It states that she several times attempted to poison him herself, and finally directed him, and furnished him money to purchase the rifle with which the deed was done. The leading particulars of the charge are quoted in the Worcester Yeoman, and accompanied with the following judicious remarks.

"We cannot conscientiously refrain from remarking that we regard the publication as one not entitled to credit, and as being not only a libel for which Strang's "junior Counsel" ought to be held responsible, but as a gross outrage on justice and propriety and decency. What is the real character of the publication? It is a deliberate charge of *murder*,—a charge, against a female of murdering her husband—made and published under the auspices of a gentleman of the bar, upon the testimony of a man convicted and executed for the same murder! The idea that such a publication, and such an accusation, under the form of the confession of an executed felon, can be made with impunity, is horrible. If such a publication be proper, nay, if it is to be tolerated at all, what is to prevent the fabrication and circulation of the foulest calumnies against even the purest individuals, as often as a condemned murderer or other felon can be found hardened enough in iniquity to lend the sanction of his name? If this publication by Strang's Counsel is allowable, why would it not have been so if it had related to a long life of crime, and the confessing murderer had laid his polluted and polluting hand on the reputation and peace of a hundred families? Where is the principle to stop? What is it but a license to publish any libel, of any nature, against any individual of the community, provided it purport to be the *confession* of a man convicted of crime?

"It is not that we believe Mrs. Whipple to be innocent of all that is imputed to her, that we have been led to these remarks. She is guilty of much that was *proved* on her trial, and may be guilty of much more which the facts proved give dreadful reason to suspect. But the assertions of a murderer, even the dying assertions of such a murderer as Strang, ought not to change the *suspicion* of her guilt into *belief*. It is a monstrous perversion of justice to take the word of such a man in such a case. Neither the sentence of death nor its impending execution works such a moral purification as to warrant the credence which he claims. Public justice forbids that a part of its penalties should be thus evaded, by giving credit to the words of one whom it has decreed unworthy to live, and that the heaviest portion of it should be thus transferred from the convict dead to the acquitted living.

"But the publication is made and cannot be recalled. It will fasten, with a vampyre's fang, upon the miserable object of its aim, until her life-blood ceases to flow. And yet it is possible she is wholly innocent of the murder of her husband—it is highly probable she is NOT guilty to the extent she is accused. Nevertheless she will be condemned—is condemned—on the strength of the declarations of the murderer, interested to divide with the wretched cause of his fate, the heavy guilt for which he has suffered death."

SIGNS OF A GOOD FARMER.

His corn land is ploughed in the fall. He seldom lets his work drive him. Has a cooking stove with plenty of pipe to it. The wood, lots he possesses are fenced. His sled is housed in summer, and his cart, ploughs and wheelbarrow, winter and summer when not in use; has as many yoke of good oxen as he has horses—Does not feed his hogs with whole grain—Lights may be seen in his house often before break of day in winter—His hog pen is boarded inside and out—Has plenty of weeds and mud in his yard in the fall—All his manure is carried out from his buildings and barn yard twice in the year, and chip dung once in a year—His cattle are almost all tied up in the winter—He begins to find out that manure put on land in a green state is the most profitable—Raises three times as many turnips and potatoes for his stock as he does for his family—Has a good ladder raised against the roof of his house—Has more lamps in his house than candlesticks—Has a house on purpose to keep his ashes in, and an iron or tin vessel to take them up—He has a large barn and a small house—seldom has more pigs than cows—adjoining his hog pen he has a hole to put weeds and sods, and makes three loads of best manure from every old hog and two from every pig. A good farmer in this country begins to find out that steaming vegetables can be done at one third the expense of boiling—and that Mangel Wurtzel, Millet, Altringham Carrot, and Ruta Baga are things worth thinking of—He fences before he ploughs, and manures before he sows—He deals more for cash than on credit.

THE SOUVENIR.

Embellished with splendid Quarto Engravings.

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

No exertion will be spared to render "THE SOUVENIR," in all respects, worthy the patronage of the public, both as a cheap and elegant emporium of useful and interesting information, and a valuable repository of choice specimens of miscellaneous literature. Strict attention will be bestowed on the moral tendency of at The Souvenir," and a constant watchfulness preserved over the cause and interests of virtue.

A portion of the contents will be as follows:

I. Tales, original and selected; Essays, moral, humorous and scientific; Poetry, original and selected from the best American and Foreign publications; Biographical Sketches of distinguished persons, *male* and *female*, particularly the latter; Anecdotes, *Bon Mots*, &c. &c. The *original* matter necessary for this department of our paper will be furnished by individuals who are advantageously known to the public through the medium of their Literary productions; besides, the numerous correspondents who may be expected to contribute.

II. Miscellany.—Interesting items of intelligence, foreign and domestic occurrences, deaths, marriages, &c.

III. Engravings.—The first number of every month will be embellished with a splendid quarto Copperplate Engraving, fitted to the size of the work, among which will be the following.

Alhambra, Ancient Palace of the Moorish Kings in Spain.—View of the Permanent Bridge over the Schuylkill.—Ætna, from the Gardens of the Prince of Biscaria.—View of St. Petersburg.—Arch Street Ferry, Philadelphia.—Paraclete, founded by Abelard.—Giant's Causeway, and Bridge of Bridon.—State Prison, Auburn, New York.—Tynwald Hill, Isle of Man.—Burning Fountain, one of the seven wonders of Dauphiny.—Grotto of Oselles.—Temple of Pluto.—Pont Du Gard, near Nismes, Languedoc.—Saussure's ascent of Mont Blanc.—Cascade near Oysans, Dauphiny.—Desert of the Grand Chartreuse.—East Prospect of Giant's Causeway.—Castle of Segovia, Spain.—Lake of Killarney from Kenmure Park.

Each Subscriber will thus be furnished yearly with seventeen superior Copperplate Engravings, the price of which if purchased singly would more than double the annual cost of the entire work.

IV. The Toilet.—In addition to the usual Literary matter contained in similar publications, the Proprietor has completed an arrangement by which he will be enabled to furnish correct descriptions of the prevailing fashions, both foreign and domestic, illustrated with elegant engravings, besides the regular series, once in each quarter, places of fashionable resort; sketches of life, manners, &c. &c. at the earliest possible period, and from the most authentic sources.

V. Editor's department; Notices of passing events; The drama; New Publications; Criticisms; Reviews, &c. &c.

Terms.—"The Souvenir" will be published every Wednesday, on extra-medium fine white paper, printed with new and elegant type, and decorated in addition to the engravings alluded to above, with many appropriate Embellishments. Each number will comprise eight pages, cut, stitched and expressly adapted for binding.—At the expiration of every year, or the close of a volume, subscribers will be furnished *gratis* with a general index of the contents, and a handsomely engraved title-page.

Price of subscription $2 50 per annum, payable in advance. Postmasters and others out of the city, procuring five subscribers and becoming responsible for the payment, will be entitled to a sixth copy gratis.

The Copperplate embellishments will be superintended by the Publisher, and the typographical part of this work will be under the exclusive direction of Messrs. Atkinson & Alexander, who have been so long known to the public as able and enterprizing artizans, that it is entirely unnecessary to say, that, so far as they are concerned, there can be no doubt as to the elegance of its execution; and with regard to his own share of the arrangements, the Publisher binds himself, in case he should fail to perform any essential part of his undertaking, to refund the price of subscription.

Subscribers are requested not to pay any monies unless accompanied by the receipt of the Publisher, or the Agents.

PHILIP PRICE, Jr. Philadelphia.

CHOICE GEMS FOR CHILDREN,

SELECTED from Mrs. *Sherwood's* writings, never before published in this country; containing, among other sketches, the following: Every body may be of some use—The Progress of Conviction—Sleeping in danger—The Father who loved his Son—Children left alone—How beautiful is Heaven—The Bible covered with Dust—Happy little Edward—What a Mother can do.—Just published and for sale by JAMES LORING, No. 132 Washington-street.
Sept. 8.

UNITARIAN TRACTS, No. 12.

A DIALOGUE on Providence, Faith and Prayer, printed for the American Unitarian Association, just published by BOWLES & DEARBORN, 72 Washington-street. Sept. 8.

WHITMAN'S DISCOURSE—2d *Edition.*

JUST published, by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on denying the Lord Jesus.* By Bernard Whitman, of Waltham. Second Edition. Sept. 8.

LIBERAL PREACHER—*No.* 3.

JUST published, the Liberal Preacher, for Sept. Sermon by Rev. J. G. Palfrey, *On Missions to the Heathen.* BOWLES & DEARBORN, No. 72, Washington-street. Sept. 8.

ELEMENTARY GRAMMAR

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9.

CHRISTIAN REGISTER:
Printed at 106 Washington-street,
For the Editor, by
SAMUEL B. MANNING.